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FEMALE EDUCATION

By Ira D. Culp

"The aim of education is to adjust the individual to his environment, and to help him to attain his instincts."—Dr. G. S. Hall.

The above idea from the masters has been repeated so often that we have come to accept it as an axiom without questioning whether it is true of education now, whether education today meets the needs of women as well as it does of men, whether it is to be true of education in the future, or finally, whether it is to be understood in the masculine as it is written. It however, recognizes utility as the prerequisite of any education, which agrees with the theory of "Economic Determinism."

In discussing the comparative utility of present-day education for both men and women, in the light of the opening statement of the aim of education, several things must be considered:

First, the instincts of men and women being different, and their environment as it affects each also being different, while the struggle for existence of the industrial part of both sexes is the same though some of the incidents of that struggle are very much different, can the same education possibly help each equally in attaining their instincts or in adjustment to their environment? If not, then would it succeed any better in the one than in the other?

Second, those who have given the matter some thought declare that there is a difference between the education of women to meet the institutional demands of her environment, and the education she should have to meet the demands of her sex. Can this difference continue very long without danger to human society?

Third, the race having reached the industrial stage of development and the family, as we know it, having been produced by male and female co-operation; and, on account of the changes in the methods of production and the similar education men and women receive, co-operation in the home—the one complementing the other—giving way to competition in the labor markets; will this change from the co-operative to the competitive relation of the sexes promote human development, and family relations and interests? If not, can it very long continue as a social condition?

Fourth, conceding the claim of Dr. Hall that our system of education does not meet the needs of men and women equally, what social changes and readjustments are necessary that male and female co-operation shall be re-established, to the end that woman will be attracted to the position to which her instincts lead her?

Fifth, is it not reasonable to expect that industrial competition between the sexes will disastrously affect the family, if continued very long?

While some, and perhaps all of these questions are often asked and more or less learnedly discussed, yet it seems to me that the vital points are avoided in the discussion.

Dr. G. Stanley Hall, in his "Youth, Its Education, Regimen and Hygiene," clearly and strongly points out the defects in girl education and gives a splendid presentation of what it should be; but he does not explain, nor, judging from his entire discussion, does he seem to understand, why it isn't what it should be; and consequently does not suggest how to reach the remedy. Or, which is a great deal more likely, does he thoroughly understand the whole question, but shrinks from discussing it fully and frankly from motives springing from that same Economic Determinism.

Origin of Modern Education

Before discussing the purpose of education today, as we know it, let us briefly view its origin, its purpose, then the conditions and needs it was intended to satisfy, and from that get an idea as to its adaptability to [illegible] needs of both men and women. Early education as fostered by the schools was purely cultural in its aims, and was not designed to meet any economic need, to fit its possessor to do the world's work or to help him make a living, but merely that he might shine in the drawing-room, the court, or the forum. Production being individual and carried on in the home where men and women co-operated; and commerce being small, the demands of both were small, requiring but little work of training for its needs.

The invention of machinery, and the rise of the factory system following the fall of feudalism, and the greater diffusion of knowledge. completely changed the whole economic system. The work left the home and went to town, to the factory. The man had to follow his job. The rapid expansion of commerce incident to the rise of the factory system, made the trained and educated helper necessary. The wife and daughters did not follow the husband and sons to the factory, and were left out of the educational scheme. They were no longer co-operators with men in the direct work of production, and their needs were neglected. But as is always the case, where the education and consideration needed are not given, another kind will assuredly take its place; and it will be a sort of an answer to the purpose. Domestic service in the capacity of a hired girl, or as the one who is to furnish the heirs to her husband's property without economic recognition, or political or civil rights, without any right to her own children even, or to dictate their education or raising would not always be the measure of her capacity, or the limit of her rights, if there remained a method of readjustment.

All men were very much alike in their mastery; and women were doomed to a subjection wherever they went. The condition in which they had the choice of doing as they were desired, or of submitting to punishment for having spirit, or for making a mistake, or of going out with nowhere to go, e'er long would become intolerable to the mothers or daughters of men who with arms in their hands established political freedom and possess the ballot.

Free land, the great regulator of wages could seldom be taken by women; and, as domestic service was the only service open to her, and the supply of such labor being limitless, and never coming in competition with men who always did the hiring, it was to their interest, as they saw it, to keep woman's wages as low as possible. And the Iron Law of Wages lay so heavily upon her that all she got was her board and a fixed stipend sufficient to purchase the most ordinary clothing. She worked from four a. m. till ten or eleven p. m. for one dollar per week, at anything from cooking and general house work to a turn in the corn or harvest field, or rolling logs and picking trash in the clearing as a pastime. She was humbly submissive, gentle, self-denying, and felt it her duty to put in day and night for the comfort, ease, pleasure and profit of her master and mistress, and their children.

The men had not yet advanced far enough to see that ultimately this would react disastrously upon themselves; and even, if they had been, they would not have given it any attention until they felt the crush.

And, though it was the most glaring emphasis of the slavery of one class to another, it was eminently satisfactory to the men, the fathers of the girls even. It flattered their vanity and humored their sense of superiority, and would continue so long as the slave herself would not effectively object. And no way of doing so had yet been found. True, here and there could be found a few rebellious spirits who protested, apparently, however, to but little effect. If one protested too vehemently, she was ostracised by those she wished to benefit, and condemned to old maidhood. No way seemed open by which man's mastery could be overthrown. Few had ever heard of a time or place where women were not in subjection. Such, everybody said had always been her station. Did not God Himself ordain it so? And it is very wicked to go against God's decree. No one expected anything else, and to submit was the only thing she could do. And she had to submit until she was prepared to dispute the world with him, to do something that commanded more consideration.

Women Invade Men's Jobs

About fifty years ago she determined that the sense of injustice which was always more or less present, and under which she had suffered so much should bear some fruit. She must have better wages; the long hours must be cut down; and the drudgery, she will have no more of it. Why should she receive but a dollar a week, while her brother. who worked for the same farmer received a dollar a day with three hours less time than she had? Or why should the city business man pay her but a dollar a week, while he paid his bookkeeper three or four a day for work that was no more productive nor any more necessary than the preparation of his meals and the care of his house? This condition, she declared, must be overcome. She needed good wages as much, and could use them as well as the man. She began to think.

The riddle of the ages is solved. She will fit herself to do the same kind of work he is doing; that requires the same kind of preparation he has. She will do the unnatural thing and violate all the industrial traditions of women, she will become man's competitor instead of his helpmeet. Instead of co-operating with him in everything he does, she will fight him; instead of the union of a man and woman to build a home, a heaven on earth, a family paradise, there will be an economic hell; for war is hell, with men and women trying to crush one another, each trying to send the other down, down to the lowest economic hell; she, by making his competitors more numerous, driving him into the ranks of the down and outs; he, striving desperately to maintain his position, by sending to the brothels his sister, his natural friend, her who might become his sweet bosom companion for life, gentle, kind, loving, trusting, and faithful, as his constant companion and the mother of his children.

She performs her part in this tragedy, not because she wants it so, or because her training for it was designed for her woman's needs, or for woman's work; but because she has to do it; man forced her to do it; because it makes her forget and despise her woman's instinct; and because it makes her desire and ape the instincts of men. In fitting herself to do man's work and to become man's competitor she discovered that the more she is a woman, performing woman's function, and the less she is a man, the less she is able to compete with men; and naturally she wishes she were a man. It is a result that should concern not only Dr. Hall, but every man and woman capable of appreciating its full significance.

Why Women Wish Themselves Men

In a society in which womanhood becomes a handicap in attaining the desirable objects of society, and which then educates her to appreciate that handicap, and compels her to become man's competitor, before she can rise economically; and with the struggle for existence reduced to the intensity of a tiger struggle in its desperation, scattering its victims male and female, moral and economic on every hand, she will inevitably wish that she were a man, and, which is worst of all, the less she will want to take her place as a woman, a mother.

Another fact which helps greatly to this result is, that, often in seeking employment she is offered a salary that is wholly inadequate to her needs. And it is suggested that she supplement it with help from a male friend, or that she can add to it by becoming the lover of her employer or his manager. And she finds that her needs and low wages are made the ram with which to batter down her virtue, the grappling irons with which to pull from her her most priceless treasure and jewel. Then she wishes she were a man, and shudders in contemplating her future. More and more she dreads assuming the obligation through which she might bring into the world girls who are to be subjected to the same treatment and conditions under which she suffered so much. She finds that the economic system and the training to meet its needs have absolutely unfitted her for the attainment of her instincts.

Now then, why does our system of female education develop such a difference between a woman's natural instincts, and her social and institutional hopes and aspirations? Why is it that as women in greater numbers become educated and fitted to meet the social estimate of the needs of women and of society, the more they become disinclined to discharge their natural function of motherhood? Why does not woman's education help her to attain her instincts? Because present day education fits her for men's work, and takes her away from her instincts. And, wince at it all we may, the more she gets of it the more it de-sexualizes her.

The Best Sexed Women

The woman whose hopes and aspirations are the most in line with her instincts, and whose children are welcome in every sense of the word, is the best sexed, and will have the most richly endowed children. And, on the other hand, the woman who is trained to supplant the man on the competitive labor field, and aspires to that role, naturally shrinks from the discharge of her natural function, or of attaining her instincts, and has been de-sexualized by her education. And the education which has such an effect is seriously defective. And the social system that demands such a denaturalizing training **must** be destroyed, or that society will die. This is its inutility.

Today men and women stand upon a plane of almost absolute economic equality, each competing with the other in every line of human effort, with a system of education designed, not for both men and women, fitting each for its special aptitudes and work, helping each to attain its instincts, but for men only, fitting both for the work that men have been doing, and to which woman had to adapt herself in order to break the bondage in which she lived. This is its utility.

Peculiar Evils of Sex Competition

It is quite evident that so long as the force which started this movement continues to act, so long this competitive condition will continue to exist; and the longer it runs the more its tendencies will work out the inevitable result of developing a womanhood that shrinks from assuming the natural position of her sex, that of wife and mother; and the more she will wish she were a man; not that she might be the better able to co-operate with him in building up a home, a better society, but that she may the more successfully fight him. Out of this will grow stronger and stronger antagonisms, more and more a displacing of men by women, thereby driving men down, down, and more and more an effort by the man to eliminate his competitor by driving her into the brothel, in which he is materially assisted by her employer, his sons and his managers.

She thinks she is rising by becoming a breadwinner; and she is rising in economic importance. But, at the same time she is breaking down that female exclusiveness and virtue which she prizes so highly. And in breaking that down, is she rising or falling? I will let her answer. It is the price which both sexes pay for their blind and obstinate stupidity, and especially the blindness of the voters.

Sharp competition absolutely destroys all humanity. In China and other places, including the United States, people are brought to such low economic condition by it that parents sell their daughters, brothers their sisters, and husbands drive their wives into prostitution. The one who fears submergence will shrink at no inhumanity, except when he prefers to die. And the system which produces such a condition will never destroy it. It will live truer to its offspring than do those by whose votes the present system lives. In other words, so long as the competitive system of wage labor lasts, so long will this inhuman condition last.

In becoming man's competitor woman forced down wages in every field of activity and in all the departments of industry into which she entered; at the same time she forced herself into a position where man must take notice of, and give attention to her and her needs along with his own; or he is doomed. Henceforth their joint needs and interests will force them to go hand in hand towards economic freedom. The only alternative is a slavery more hopeless than the prisons of the Inquisition.

We often speak of the progress woman has made, and yet, when we read of the many young women, attending our institutions of learning, amounting, as Dr. Hall says, to seventy-five per cent, who wish they were men, and of the large number of married women who avoid families, and of the still larger number of young women who will not marry for one reason or another, when we read these things, we wonder whether her progress has all been up? Whether this desire to get away from female instinct and function is an improvement? If it is, then all mankind of all ages were mistaken when they said that the maternal and sexual instincts, the mother love and the love of woman were the most elevating and enduring forces in human life; then the infanticide of India, China and the United States is right; then the idea that the destruction of the race would be a wrong, a world calamity is all a myth; then the idea that the Creator implanted in man an instinct of self-preservation and of the preservation of the race for a beneficent purpose is all a superstition; for certainly to preserve the race it is as necessary that children be born as that they be preserved after birth. And if the race is to make progress it is necessary that the mothers be those women who, through intelligence, are the best qualified to discharge that duty. And certainly the educated are not among the least intelligent? If they are, then education, with its supposed consequent intelligence, instead of being the chief cornerstone of progress, becomes the destructive worm of decay. If it is not an improvement, then there has resulted from our female education a deterioration, a change of human nature to the bad. And surely our capitalistic friends, and critics of Socialism who say that Socialism is impossible, because human nature would have to be changed, will no longer claim that human nature cannot be changed, and just as easily to the good, as to the bad which capitalism has already done. The question now is, will economic freedom ever be achieved; Does anyone think that this competition, this antagonism between the sexes will always last? What would be the ultimate effect of such a system, such a condition of competition and female attitude?

Shall Women Become Masculine?

As people are more and more inclined to become what they wish themselves to be, what will be the effect on future generations of women wishing themselves men? Is the present ambition and struggle of women to be free due to the longings, hopes, and dreams of their mothers of the past who, through the principles of evolution, transmitted the accumulation to the women of today? It is more than possible; it is extremely probable. Will the present wish of women to be men accumulate in a masculine femininity from which will have disappeared all those distinctive female qualities, modesty, reserve, gentleness, exclusiveness and virtue, and that naive femininity which we admire so much; and in its place be realized the female of The Coming Race, as seen by Bulwer Lytton, with the principles of Amazons?

If it is the fiat of evolution, I suppose it will be; and it seems quite certain that the competition between the sexes has that tendency. And the only thing that can change the course of the tendency, is to change the competitive system of labor for the co-operative system; in which each will do that which it is fitted to and which needs to be done; in which the honors of society will crown her who instinctively, and as the expression of her spontaneous desire, takes her place in the economy of nature, as the free mother of free children; in which it will pay, not in dollars, but in pleasure, happiness and in the honors of society to raise and educate mothers, instead of competitors of men. Then, and not till then, will women cease to wish they were men; then only will they be proud of their womanhood; and then only will be developed a glorious womanhood.

Under present society men and women are economic enemies, and they are rapidly becoming personally antagonistic. But, co-operation being the true relation of the sexes, their instincts, assisted by the political power of the men, will ultimately triumph over the hell of competition, and re-establish a condition in which the natural amity of the sexes can assert itself; where they will again be complementary to each other as in former times, not with the woman an economic dependent, but each of equal economic and social importance, in social, economic and sexual co-operation, co-operating in all things as well as with all.

This condition must be developed by a consciousness of class interests on the part of the working class, and must succeed brutal competition, through a definite movement, in a definite direction, with a definite aim, if the family and the race are to be preserved.

COME, YOU SLAVES, AND LIST TO ME

(A Reply)

M. J. C.

Come, you slaves, and list to me.
Masters of the Bread are we;
In our hands we hold your lives—
Of you, your children and your wives;
And whether you shall live or die,
With us that choice shall ever lie.
We own the land, we own the tools;
And owning these, we own you, fools!

You prate of freedom. Freedom? Bah!
First get your bread and butter. Hah!
To get your bread and butter, fools,
You must have access to the tools;
And these to get that access to,
Come unto us you must, the few.
The millions must come to the few.
If we refuse, what can you do?

Freedom, forsooth! You have none, fools!
You are our abject, willing tools.
You wear no chains—you think you don't.
You never will—you think you won't.
You get no work—you starve and freeze.
Prate of Freedom as you please.
Oh you cattle, now so bold,
You'll appeased be—Hunger and Cold!

You challenge us, you brainless lot!
Swoll'n you are with Socialist rot.
Puffed up with pride, big with conceit—
You dream you see us at your feet!
We who have the brains and skill;
We who have the power to kill;
What! bend the knee in fear to you!
And if we don't, what can you do?

Yes, Masters of the Bread are we,
And skulking, abject slaves are ye.
With wholesome food our barns are filled—
Taken from the fields you tilled.
Our granaries filled to bursting are—
With wheat you carried from afar.
Beef and poultry, eggs and cheese,
Fish and butter—aye, all these
In our warehouse fester, rot.
Well, what of it? Yours they're not.
This food we dump into the sea,
Tho' you and yours do hungry be.
Well, what of it—can you stop it?
Dare you interfere with PROFIT?

"We have the ballots." Jackass boast!
You have the ballots. You are a host—
A host divided square in two.
You fight each other—that you do.
And we stand by and cheer you on—
You blind cattle—urge you on;
And when the smoke has cleared away,
We the few have won the day!

Yes, Masters of the Bread are we,
Tho' we but a few thousand be.
Masters of the land and tools,
And masters of lo! millions fools.

BACK, YOU SWINE, INTO YOUR PENS;
LOATHSOME BEASTS, BACK TO YOUR
DENS!

MRS. ELLA CARR'S LECTURE TRIP TO MICHIGAN

Not being able to afford a real rest vacation, Mrs. Ella Carr, wife of our Editor and Secretary of the Chicago Christian Socialist Fellowship, planned a lecture trip to Michigan. She spent about three weeks on the trip.

Union Church—Socialist Meeting

At St. Joseph, Mich., August 20, Comrade E. M. Plumb arranged for Mrs. Carr to speak at a union meeting of the Methodist, Congregational and Evangelical churches, Sunday evening at 6:30. The service was held out on the bluff overlooking beautiful Lake Michigan. The pastors of these churches were present, the weather was ideal, and the audience listened very attentively till it began to grow dark. As there were no lights and the mosquitoes very bad, part of the audience left before the lecture was completed. The meeting would have been much better had it been held in a church, for it was a little late in the season for an outdoor meeting. In spite of the discouraging circumstances an intelligent woman came forward at the close and expressed herself as very much interested and wanted our literature.

In Church at Benton Harbor

Monday evening, August 21, Mrs. Carr spoke in the beautiful Methodist church at Benton Harbor. She was introduced by Rev. T. W. Bellingham, pastor of the Christian church, and writer of one of the articles in our **Church of Christ Special.** The attendance was small, but made up in quality what it lacked in quantity. The address stirred up considerable enthusiasm. Comrade C. E. Reeves, a member of this church, arranged the date and secured the church. Afterwards he wrote concerning the lecture. "As for myself, I was too deeply interested to criticise and think you presented the subject in a comprehensive and masterly way and greatly pleased your audience. I believe you gave us quite an uplift in Benton Harbor and that, like 'bread on the water,' the influence may be greater than we think."

In Emmet County

From Benton Harbor, Mrs. Carr went to Emmet county, the extreme northwest one of Michigan, where Comrades Vernon Kilpatrick, editor of the Emmet County Appeal, and Wm. Kilpatrick, his father, arranged a week's dates for her. Many wealthy people go to this county to spend their summer vacations. They enjoy life to the limit while thousands of men, women and children toil long, weary hours in extreme summer heat in mills, sweat shops and factories to give them their leisure and enjoyment. Mrs. Carr was glad to have the opportunity to preach the good news of Socialism to the workers here to help hasten the time when life instead of being a burden and a terrible struggle to exist will be a continual and unalloyed joy.

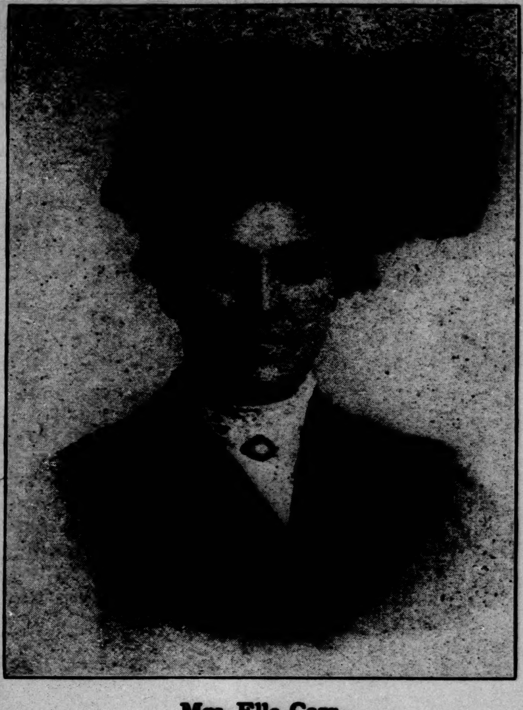
At Harbor Springs

The first date in this county was at Harbor Springs, August 23. Mrs. Carr spoke in the Village Hall to an audience of at least 150 people. Comrade Joseph Warnock arranged the date here and introduced the speaker. Comrade Warnock was candidate for governor on the Socialist ticket. We hope he soon will be elected to some good office, for he is indeed capable, worthy and beloved by those who know him. The morning after the lecture Mrs. Carr had an interview with one of the ministers of Harbor Springs who attended the lecture. He said he was studying Socialism and that he intended to follow his convictions. We are sure what will happen if every preacher, who will study this subject, will say the same.

In Presbyterian Church at Conway

August 24, at Conway, Comrades Mr. and Mrs. Roy Strong had secured the Presbyterian church, the only church in the village, for the lecture. Rev. Cook, a retired minister, introduced the speaker. The audience was very much interested, and good will result. Mrs. Strong added to the interest of the meeting by singing some of the songs from Moyer's "Songs of Socialism." Mrs. Carr everywhere urged the comrades to use these songs in their propaganda meetings.

Bliss Meeting



Mrs. Ella Carr

August 25, at Bliss, the church was refused, and so the town hall was secured. Comrade Giedon Noel (who was rightly named and a grand old soul) worked hard to get an audience. He was well repaid for his efforts. The following comment concerning the meeting appeared in the Petoskey Independent: "Mrs. E. E. Carr's lecture on the 'Social Salvation of Humanity' was listened to by the largest audience that ever greeted a speaker in Bliss town hall. She was so enthused with her subject that she was not conscious that she had been speaking within five minutes of two hours, when the chairman exhibited his watch to her. Her audience was so enrapt with her delineation of eternal truths that its members, too, were equally unconscious of the time consumed."

The audience was composed of farmers, their wives and children. Many of them for the first time heard an address on Socialism. They will not soon forget it judging from the eagerness with which they drank in the truth. The comrades hope soon to organize a local at Bliss. Comrade Noel wrote to the office the following: "I propose making a personal canvas for the **Christian Socialist** as soon as I can. Sister Carr's lecture and visit has done great good and she would be listened to again if she could come. I hope to be able to arrange for such an event in the future."

In Methodist Church at Alanson

August 26 Mrs. Carr spoke at Alanson. Comrade Peter Fairbairn secured the Methodist church. The pastor, Rev. Huff, a consecrated young man, introduced the speaker, and after the lecture expressed his approval of it. The audience gave perfect attention. The attendance was good and would have been much better if some had not been unavoidably kept away on account of business on Saturday evening.

Crevelin's Grove

Sunday, August 27, Mrs. Carr was billed by the Stutsmanville comrades to speak at a Socialist picnic at Crevelin's Grove, some miles out from Harbor Springs. The farmers and their families came and there were about two hundred present, including a party of about seventy-five from Harbor Springs, who came out on Shay's quaint little observation train. A splendid dinner was served and all seemed to enjoy the outing. There were several speakers, including Comrade Warnock, who also acted as chairman. Mrs. Carr very much enjoyed speaking to that splendid audience out in God's own quiet temple on the Sabbath day. The following appeared in the Emmet County Appeal, sent by a comrade who was present:

"The Socialists did have their picnic last Sunday. Some of the good features about it were a fine day, a good crowd, a fine dinner and a grand lecture. I would to God that every professor of religion had been there to hear it. Had they been there they would have found why they fail to fill their church pews with the working people. It seemed to the writer as though it might have been a part of the Sermon on the Mount, given by the lowly Nazarene over two thousand years ago. It is very plain why all Socialists are not Christians, but what gets me is why all Christians are not Socialists."

Baptist Mission at Petoskey

Monday evening, August 28, at Petoskey, Mrs. Carr spoke in the Baptist Mission church. Comrade Kilpatrick tried hard to secure the new Baptist church, centrally located, but the effort failed because some voted not to have "politics" discussed in their church. But four of the deacons of this church who were favorable came to hear Mrs. Carr anyway at the Mission church. Comrade Esther Grauel, a young woman yet in her teens, acted as chairman. She introduced the speaker with a brief, well prepared, sparkling speech which proved what a power this young woman will be for the cause when she completes her education. She is eager and enthusiastic to do her part and she will do it well. After Mrs. Carr's address some of these deacons came forward and expressed their approval, and one of them, who has been Sunday School superintendent for twenty-five years, said to the speaker: "Your address is the first one I have heard on Socialism, except one I heard some years ago on the streets of Denver, which turned me against Socialism and made me think I had no use for it. I am now convinced." This brother and comrade reported later to Comrade Kilpatrick that he was very enthusiastic. He also subscribed for the **Christian Socialist** and ordered some Socialist books. This splendid Christian gentleman will no doubt leaven his church with our gospel. At this meeting others were also convinced and one of the ladies of the Baptist church came before breakfast the next morning to get some papers to distribute. Who can tell what results will yet come from that little meeting of about forty people?

Pellston Methodist Church

Tuesday evening, August 29, at Pellston, Comrade W. F. Schlegel had secured the Methodist church and a splendid audience of two hundred people was present. Many of them were formerly very bitter against Socialism. Mrs. Carr was introduced by a former pastor of this church who is now a Socialist, and who lost his position because he preached the plain truths of the Kingdom of God. This preacher will surely find much to do for the cause and the comrades should stand by him loyally and see that he has many opportunities to speak our message. The pastor of the church was in the audience and asked a question at the close of the address and also spoke approvingly.

The Pellston Local is young yet, but is growing very rapidly in membership. This meeting was the last in Emmet county, and much credit is due to the editor of the Appeal, Vernon Kilpatrick, and his father for their faithful work in arranging these dates. The Emmet County Appeal is a Socialist paper that is struggling hard to exist and the editors are struggling hard at much sacrifice to keep it going. The comrades of this county should rally to its support more than in the past and make it a power in the coming campaign.

Charlevoix Baptist Church

August 30 Mrs. Carr lectured at Charlevoix. This city, with Petoskey and Harbor Springs, located on the lakes, are indeed beautiful and delightful for all who can afford to get away from the noise and heat of the great cities. Here Comrade Fred H. Thomas secured the Baptist church. The interest was good. The pastor of the church introduced the speaker. Comrades Mr. and Mrs. J. M. Saunders gave Mrs. Carr a cordial welcome to their summer hotel. All Socialists who can afford to go on a vacation to Charlevoix will find it worth their while to go to their beautiful home on the bluff overlooking the lake where they can have excellent board and large, cool rooms.

Park Meeting at Boyne City

From Charlevoix Mrs. Carr went by boat (a delightful trip) to Boyne City, where Mrs. Chas. Miller arranged her date. Mrs. Miller was unable to secure a church and so planned for an open meeting in the centrally located park. There were seats for three hundred and the electric lights from the band stand made the audience visible. Comrade Professor Veysey, who is working in the interests of the Beulah Home for Boys and who was converted to Socialism by reading the **Christian Socialist**, after a short address introduced the speaker.

Mrs. Carr spoke for two hours. No doubt many heard their first speech on Socialism that evening. The seats were all filled and many were standing, perhaps, in all, four or five hundred people.

Mrs. Miller, who is whole-souled and very enthusiastic for the cause, gave Mrs. Carr a very cordial welcome by having a small dinner party in her honor. She was also delightfully entertained by Mr. and Mrs. Swift, managers of the Buelah Home for Boys. They are doing a great work in caring for homeless boys and deserve much support. They have many, very many more calls to care for such boys than they have the means with which to care for them.

South Boardman Baptist Church

The next date was at South Boardman, September 1. Comrade C. B. Doty secured the Baptist church. Comrade Doty is one of the "old faithfuls" and has been working for the cause for years. He has converted many to Socialism and will no doubt convert many more, as he is planning to do special propaganda work among the farmers soon. He introduced the speaker, and his sons added much to the interest of the meeting by excellent songs which they rendered.

Mrs. Carr's Buckley date arranged by Comrade D. W. Walker was cancelled because of the funeral of one of the leading women of the village.

Farmer's Labor Day Picnic

The next date was five miles out from Big Rapids, near Clear Lake, where a Labor Day picnic was planned by Comrades E. M. Robinson and S. L. Rood. It was held in a grove at Fern Grange Hall. Comrade Rood, who belongs to the Grange, presented the picnic plan to the farmers, who mostly were not Socialists, and they voted to have the picnic and make it a success. Socialists and others came out from Big Rapids and all enjoyed an excellent dinner served by the women of the Grange. About one hundred and fifty people were present. Comrade Rood, who is very devoted to the cause, introduced the speaker, who gave opening remarks appropriate to Labor Day and then followed with a straight Socialist address. The interest of the women seemed more marked even than that of the men. After the lecture several expressed their approval. Comrades Rood and Robinson, who worked very hard for the success of the picnic, expressed themselves as well satisfied with the results.

Comstock Methodist Church

September 5, at Comstock, the lecture was held in the Methodist church. Mrs. Rebecca G. Miller arranged the date and tried hard to secure a good audience. Some of the Kalamazoo comrades came down and helped to make the meeting a success. Comrade Lockwood of Kalamazoo introduced the speaker. There were present some who heard the message for the first time, and good surely resulted.

Dowagiac Carnegie Library

September 6, at Dowagiac, was the last date. Mrs. Carr spoke at the Carnegie Library and, later in the evening, at the close of the band concert, she spoke from the band stand. The outdoor meeting would have been much better had it not been for the lateness of the hour. Dr. H. S. McMaster, who has for years been working for Socialism in Dowagiac, and the Socialist local, made the arrangements. The comrades are following a plan of systematic distribution of Socialist literature and also have a local Socialist paper. The cause is growing rapidly here where there are many workers in the large stove factories.

Pleasures of the Trip

The weather, during nearly all the trip, was ideal, and Mrs. Carr very much enjoyed the invigorating fresh air, pure water and fine scenery, especially of northern Michigan; and when she returned her friends said she looked much better than when she went away. The comrades who arranged her dates in most cases also entertained her in their homes. She received the warmest hospitality that any guest could wish for and greatly appreciated the same and enjoyed the fellowship of the comrades.

A Fellowship Speaker

Mrs. Carr is an authorized Fellowship speaker. Nine of her lectures were given in churches; and, while the other six were either in the open air or in halls, the same lecture was given as in the churches on the "Social Salvation of Humanity." This address was prepared especially to stir up the church people to become Socialists and work for the Cause. Reports come from Comrades who tried hard to secure churches for the lectures, but who were not successful. This is Fellowship work and if we keep asking we certainly will yet receive a welcome into many churches which are now closed to our message.

Mrs. Carr will occasionally go from the **Christian Socialist** office on short lecture trips, and any who would like her services should address the office for information concerning the same (5443 Drexel avenue, Chicago).

For a Great Campaign

The campaign of 1912 will be memorable, if the Comrades do their whole duty. There are millions of American citizens who are now ripe for the message of Socialism—especially as proclaimed by the CHRISTIAN SOCIALIST, WHICH OPPOSES THE VERY THINGS FOR WHICH SOCIALISM IS IGNORANTLY CONDEMNED BY THE MASSES OF THE PEOPLE.

The CHRISTIAN SOCIALIST will have tremendous influence in the campaign of 1912. We expect to reach every priest and preacher in the United States and several hundreds of thousands of church members AT LEAST ONCE—which is more than to prevail upon them to attend one Socialist meeting, and VASTLY LESS EXPENSIVE.

And we want hundreds of thousands of regular readers during the campaign of 1912. THEY NEED TO HEAR THE MESSAGE OF SCIENTIFIC SOCIALISM FROM THE STANDPOINT OF MARX, OF MOSES, AND OF JESUS. NOTHING ELSE WILL SO QUICKLY AND SO FAVORABLY ATTRACT THEIR ATTENTION.

SOME AMAZING OFFERS

But we can not reach them without YOUR aid. Therefore the following amazing offers are presented, GOOD ONLY UNTIL JAN. 1, 1912:

FOR NEW SUBSCRIBERS you may have one yearly subscription to the CHRISTIAN SOCIALIST for 50c, or five yearlies for $2.00; one six-month sub for 25c, or five for $1.00; and where an individual, a branch or a center wants to send the paper on trial to a large number of people, we will send twenty-three-month subs for $3.00, or forty for $5.00.

TEMPTING BOOK PREMIUMS

For TWELVE YEARLY SUBSCRIPTIONS at 50c each, that is for $6.00 and the names and addresses of twelve new yearly readers, we will send as a premium either one of the following splendid volumes: Spargo's "LIFE AND TIMES OF KARL MARX;" Mills' "THE STRUGGLE FOR EXISTENCE;" either of the three volumes of Marx' "CAPITAL," either of the two volumes of Osborne Warde's "ANCIENT LOWLY," or Hillquit's "SOCIALISM IN THEORY AND PRACTICE." These are the very GREATEST and BEST Socialist books, and we thus place them within the reach of every man, woman, boy, or girl who really wants them. Especially is it thus made EASY FOR A SOCIALIST LOCAL OR CENTER to obtain one or all of these great books without a cent from their treasury—only a little work, which it is their duty to do anyway.

OTHER FINE OFFERS

For five new yearly subscriptions at 50c each, $2.50, we will send Kutter's famous book, "THEY MUST OR GOD IN THE SOCIAL DEMOCRACY," Rauschenbusch's "CHRISTIANITY AND THE SOCIAL CRISIS," two of the beautiful crimson cloth bound copies of Moyer's "Songs of Socialism," or one copy of the SONGS and one copy of "THE GOLDEN RULE REPUBLIC NO UTOPIA" and "THE RELIGION OF LABOR."

For three yearly subs at 50c each, $1.50, we will send a clothbound copy of the "SONGS" and "THE RELIGION OF LABOR," or "THE GOLDEN RULE REPUBLIC" and "THE RELIGION OF LABOR" and "FRANCES E. WILLARD'S VIEW OF SOCIALISM.

The above are valuable premiums very large in proportion to the work required and the low price of the paper for this period. These splendid chances will soon be gone—therefore please get to work at once.

TO OLD SUBSCRIBERS

Although it costs much more to get new subscribers than to hold the old ones who know the merits of the paper, we have an offer for renewals that ought to cause every present subscriber to extend his subscription one year, no matter when it would otherwise expire.

To every present subscriber who, BETWEEN NOW AND JAN. 1, 1912, sends us $1.00, we will extend his subscription ONE WHOLE YEAR and send the paper a year to anyone whose name he sends. Get one new sub at 50c and add 50c for your own extended subscription, $1.00 for the two.

Remember, THESE OFFERS ALL CEASE JAN. 1, 1912. Therefore do not delay to work at this labor of love, of glory, and of gain.

WE WANT TEN THOUSAND NEW SUBS AND TEN THOUSAND RENEWALS by JAN. 1. THE TIME IS SHORT, BUT LONG ENOUGH. Don't wait. If you roll these 20,000 subs in by that time, we may have other interesting announcements to make.

Address THE CHRISTIAN SOCIALIST, 5443 Drexel avenue, Chicago.

BERGER'S SPEECH

The first Socialist speech in the United States Congress by the first Socialist Congressman will remain a matter of general interest for many years and will always be of importance to the student. We have ten thousand copies of the Aug. 3 issue of the **Christian Socialist** containing Berger's great congressional speech, in clear ten point type easy to read. Fine for sale or free propaganda. You may have them while they last (the forms have been thrown out and we cannot reprint) for one cent per copy in small bundles, $4.50 for 500 copies, $8 for 1,000 copies. Order of **The Christian Socialist, 5443 Drexel avenue, Chicago.**

THE PURPOSE OF PAIN

Many suffering souls cannot see the need of such a plan of disciplinary pain and struggle as nature everywhere reveals. They ask, "Why did not God make us all wise, just and kind, and give us plenty, peace and pleasure from the beginning?" The answer is, because He could not. Wisdom can be achieved only through long study, care and self-control. Justice and kindness can be learned only through suffering the contrary. Permanent pleasure can only come through knowledge of what to avoid and what to seek. **The thing of consequence in the discipline is the deposit of Wisdom and Character—that is, REAL VIRTUE, STRENGTH —left in the heart of the individual or race by the pain and struggle.**

The Jews learned a part of their race lesson in the Babylonian captivity,—they never went into idolatry again; but they did not learn the lesson of unselfish brotherhood even to each other,—they are learning that now in the cruel persecutions of the greater dispersion. And the common people, the working classes of the world, are learning their lesson of brotherly love and sympathy and mutual dependence in the bloody grind of world-wide slavery to the owners of the machine. When they have learned their lesson, when true brotherhood becomes a permanent deposit in the heart of the race, they will unitedly conquer all difficulties, remove every barrier and establish a world-order of justice, peace and plenty.

(See the Sunday School Lesson Comments by Rev. Wm. A. Prosser on page seven.)

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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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FEMALE EDUCATION

We present to our readers this week an article by Ira Culp on Female Education, which deserves the most thoughtful attention of every lover of humanity. In the competition between man and man for family existence a hell of want and misery was found; and now that women are forced into direct competition with men for the individual means of life, and when even children, the fruit of what sex co-operation yet remains, are forced to compete with both men and women for a job—thus driving competition for the means of life to its last extreme and cursing men, women and children with the fiendish penalty of unnatural, unhappy, hopeless lives—it is time for every wide awake person to "think on these things." If you have a thoughtful neighbor, man or woman, ask him to read Comrade Culp's article.

THE HAMILTON SPECIAL

Knowing that the account of the conversion of Rev. G. G. Hamilton to Socialism after he had fought it so ably, so fiercely and so long, together with the thrilling article by him in the issue of Sept. 21, would make a notable number, we had several thousand extras printed. They are "going like hot cakes," but we can print more. THERE IS NOTHING BETTER THAN THIS HAMILTON SPECIAL for propaganda work. Every church member, certainly every Methodist, in your community should have one. ATTEND TO YOUR FIELD. In bundles of ten or more one cent per copy; 500 copies, $4.50; 1,000 copies, $8.00.

MARKHAM MAKES HIS MARK.

"The world's greatest poet of the Social passion," as Prof. Alfred Russell Wallace calls him, Edwin Markham, puts his mark of approval on the Hamilton special by sending $10 to place it "where it will do the most good." We will send it to about 1,200 Methodist preachers for his ten. But there are over 20,000 Methodist preachers and more than 100,000 of the other kind besides in the U. S. and Canada. Who will send money to give this thrilling paper to the other preachers? Every loyal comrade ought to help send out the Hamilton and the Hill specials to all preachers and to all church members. One cent per copy in bundles; 500 copies for $4.50; 1,000 copies for $8.

PLENTY OF IDLE MEN

The capitalist press reports that the railroad officials declare "there are plenty of idle men"—skilled workmen, mind you—"to man the shops and run the trains, if the strike becomes general on the Illinois Central and other Harriman lines."

Yes, competitive capitalist business inevitably keeps many men and women out of employment during the most prosperous times, and at such times as the present their number is legion. They have long needed work; and while the strikers must oppose their helping to break the strike, no one who has ever been hungry and ill-clad can seriously blame these needy people for grasping at jobs under any circumstances.

Socialism will guarantee a job to every man and woman by "dividing up" the work and refusing any longer to "divide up" the product with the non-producers. Every union man and every non-union man should be a Socialist.

VICE REPORT SHUT OUT

The report of the Chicago Vice Commission, made by prominent ministers, educators, reformers, etc., by order of the City Council, has been refused admission to the mails at Chicago on the ground that it is "obscene." And many are the solemn arguments used by daily press to convince the obdurate postal officials that the report is not "obscene" but a needful scientific document calculated to benefit public health and morals. Why, bless you, that is the real reason it has been shut out. The politicians object to its being circulated because it will hurt their business. The health and morality of the public is nothing to them.

THE THIRD SEX

Before an audience of 500 students of the Jefferson Medical College and their friends Dr. J. Chalmers Da Costa, the noted surgeon, roundly scored the suffragettes, calling them pests that invade society and suggesting they be called neither male or female, but "the third sex." He said:

"Woman's supreme conceit and man's wretched abjectness are responsible for a new class of the human race, a race of neuters, such as exists among bees.

"The members of the third sex grasp futilely for masculine strength and power, sacrificing in the attempt the graces, the charms, the elevating influences of genuine femininity.

"They are victims of psychological necessities which forbid to them many things and which seem to proclaim the place in life it was designed they should occupy, but they calmly disregard the ordinances of nature and try to put aside her irresistible dictates as one might take off a jacket or cast away an apple core."

Kippling beat Da Costa to this idea, but neither of them seemed to grasp the full significance of their comparison. The working bee is an unsexed female, that is a female who did not have a chance to develop and become a queen. When the hive is deprived of a queen, a healthy larva of a working bee is selected, several surrounding cells are torn away to make room for proper growth, and the chosen larva is thereafter fed on the queen's nectar, and lo! she becomes a queen, large, beautiful, commanding, fertile. A working bee is a third sex only from **lack of opportunity to be a queen.**

The capitalist system has forced women into the struggle for a living; she must compete with men at man's work; she is denied marriage by the millions because the cost of living is so high; even though married, she must slave to help support the family; and as these conditions have forced her into both industry and politics for self-preservation, it is small wonder that she lacks the queenly graces. The female industrial wage slave and multitudes of other women who are compelled to struggle in the inhuman battle of life may be a sort of third sex now, like the working bees, supporting both the queen and the drones; but Socialism will give them the room and nourishment necessary to make them real queens, fertile, charming, commanding.

FOR CHRISTIAN MEDITATION

The Italian government has declared war on Turkey, with no pretense of having been wronged, because Turkey refuses to consent to Italian occupation of Tripoli, a Mohammedan dependency of Turkey.

Italy, the home of the Pope, the center of the great Catholic church, the "Christian nation" pre-eminently, thus openly robs Turkey of vast resources without compensation—and all "Christian" Europe remains silent in the presence of the outrage. The only protest against this ungodly war of conquest is from the "atheist" Socialists, and they are being shot down for peacefully opposing the war by "Christian" soldiers. Yet "Christian" priests and ministers favor war and condemn the Socialists as unbelievers.

Do not these facts give ground for deep thinking? Who are the real Christians, and where are they?

And, if their "Christian" outrage against a Moslem country should cause the fanatical Moslems to slay ten or a hundred thousand Christians in Turkey, Armenia, Arabia and Africa, and shut out all Christian missionaries, who would be to blame? And would such an act justify "Christian" Europe in assaulting Turkey and bringing on a wholesale Christian Moslem war?

IN OUR SHOP

By William Raoul

In our shop there lives a hero. He is not marked as such, nor does he differ from his fellows around him. His name is William McDow.

As I stopped by the boiler room to get a little warmth, one cold blustering day, "Mack" slammed to the fire door, and leaning on his shovel, said: "Neighbor, do you know that right here at the corner of this shop a man's down sick? And no one to tend him but his little daughter, and no one to make the pay but the wife, who gets six dollars a week, and ought to be at home a caring for him?"

"No," I said; "I didn't know it."

"Well, it's a fact, and I've been a studying of it. God knows I'm poor enough, but it seems like to me we ought to all get together and help them folks. He worked for the Southern Road for twenty-seven years, hard and faithful, but he's down now.

"I want to work the thing by a system, and make it regular every Saturday night."

And he did it. Mack don't dun you for your contribution, but he makes you feel like you want to give it. As, by chance, each day he met the man who came to his door for the grateful warmth of his fires, he told them his simple story. His big heart expressed itself in his rugged words and kindly earnest eye, and no man left him but he felt this was his trouble, these his people.

On Saturday, when the roll was paid, each envelope was shared with the stricken man, and that night Mack's great soul was made happy, as he placed it in the hands of the wife and mother.

O! you mighty Masters! You of wealth and power, who would fain act as guardians of the workers; you whose hired agents dole out a pittance from the overflowing coffers of the wealthy, to the stricken home of the discarded worker, think upon this homely incident, and take it as a warning from the Working Class that they need not your help.

That primal instinct in the heart of man to help his fellows stirs stronger in our class than you can know of. It is a human impulse, as deep and strong, as potential in its latent strength as the power of a great nation sleeping in the calm of peaceful prosperity.

But **one thing** stands today in the way of abundant, systematic, social care of every being who ages or fails in health; and that is the **means** of which you daily rob us. But cease to rob us of the product of our toil, and the miserable business of your organized charities will fade away like mirage before the charging sun.

NOTICE THE CHANGE

The **Christian Socialist** (the Co-Operative Printing Company) has changed its address to **5443 Drexel avenue, Chicago,** where all letters intended for us should hereafter be sent.

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

GENERAL SECRETARY IN OKLAHOMA

Oklahoma is getting ripe for Socialism. I can see great progress since I was in the state a year ago. I have never seen the movement anywhere in a healthier and more alive condition.

The state office is not in sympathy with my work, though they have never heard me and know nothing about it. The secretary will not answer my letters. But the comrades in the locals all over the state welcome me and we have great meetings. The progress which has been made in Oklahoma has been made by the locals and counties, not by the state officials. It is the only state office in the United States with which I can not co-operate, and the comrades are getting tired of this state of things.

The **Christian Socialist** must not be held responsible for this statement. Ward alone is responsible for it. I believe that something is going to happen in the party in Oklahoma in the next few months that will surprise the bosses, and the **Christian Socialist** can not be held responsible for it.

The Walter Meeting

The first lectures were given at Walter in the city park. All classes turned out and gave the speaker the largest audiences ever assembled in Walter at Socialist meetings. Republicans and Democrats were there in force and listened with great interest. Many old party votes went glimmering. W. J. Crawford, former president of the Farmers' Union and a good Socialist, presided at the meetings. The whole town was interested.

At Ada

Ada, a lively place of about four thousand, was the next stop. The Socialists there are thoroughly alive. The crowd broke all previous records and the meeting was full of spirit.

In Ada, Comrade W. J. Reed has started a co-operative store on his own capital. He draws a small salary and gives the profits to the buyers. The store was started a few months ago and is already a success.

Shawnee Again

Last year I held three great meetings in Shawnee and this year I found myself among old friends in that thriving city. Barnes, Houchin, Boylan, Van Antwerp, Engert, McDaniel—all the old guard—were there. Three more great meetings. Interest intense. The way that Shawnee crowd responds to the speaker is delightful.

Holdenville

At Holdenville the meeting was held in the court house and the audience was composed almost entirely of farmers with a few county officials thrown in. They were there from fifteen miles around. The small towns near were represented. Comrade Calvin, who is noted for running a Socialist incubator at Calvin, was there, full of enthusiasm. I wish the readers could hear some of those farmers sing M. A. Smith's Socialist songs, some of which they have learned by heart. Comrade Ligon, who managed the meeting, is one of the best crowd producers I have met. The audience listened with rapt attention and applauded to the echo every fine sentiment, every blow at capitalism and every statement of Socialist principle. Yes, Comrades, I'll keep Holdenville on the list.

The next stop will be at Wilburton. Then McAlester, Lamar, Muskogee, Checotah, Cleveland, Collinsville and on to Caney, Kans.

Wm. A. Ward.

WARD WANTED AGAIN

Shawnee, Sept. 24, 1911.

The **Christian Socialist:**

Dear Comrades—Rev. W. A. Ward left Shawnee Saturday 23rd for Holdenville, Okla. We had him at Shawnee again for three lectures. "A people Without a Country," "Religion and Revolution" and "The Co-Operative Commonwealth" were the subjects. **Comrade Ward made good and has greatly increased the enthusiasm for Socialism.** Many took his hand in a parting farewell, and we want him again. **The chasm between the materialists and the Christian Fellowship is completely bridged with harmony.** Shawnee has the greatest revolutionary movement in the state. We are longing for the day when a few more Wards can be found preaching Socialism. He is every inch a man socially, morally and intellectually. May he live long to carry the message of Socialism to our benighted America. Keep him where he is, no better can be found. He has come and gone, but we are longing for the time to see him back again. Ward will always have a welcome in Shawnee.

Fraternally,
E. B. Barnes.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

TIME TO RISE

A birdie with a yellow bill
Hopped upon the window sill,
Cocked his shining eye and said:
"Aint you 'shamed, you sleepy-head!"
—Robert Louis Stevenson.

* * *

SOME TRUE ANECDOTES

Once we **almost** owned a dog. Would you like to know about it? Well, he was a very common dog, brown, with short hair and a stumpy tail, and rejoiced in the name of Prince. He belonged to our neighbors across the street, who all worked in store and factory all day during the week, and as he was a sociable animal, he spent most of the time while his family was away, with us. My youngest boy was very fond of him, and not having a dog of his very own, he consoled himself with what rights Prince allowed him to assume in his master's absence. When the family moved to another part of the city, Prince did not take kindly to the change, but hung around the old home, and remained mostly with us, seldom visiting his owners except on Sundays. Even then he got little comfort out of them, for they almost always went somewhere for the greater part of the day. Tom taught him several tricks, such as jumping through his hands, and playing leap-frog over his back, and riding on his shoulders. He tried to teach him to shut the door after him, which Prince never liked to do, though he did it under persuasion. Finally we moved several blocks away, and Prince went with us, staying around quite faithfully all the week, but disappearing about eight o'clock every Sunday morning on a visit to his "folks." **How did he know when Sunday came?** We did not have much to feed him, but such as we had was always saved for him. His owner did not pay his license one year, and the dog-catcher got him, but somehow he got away and returned. One Sunday last spring, when he had been away somewhere several days, he turned up in the morning, much to my surprise, and began to beg for the meat we had for dinner, seeming very hungry. He got under my feet several times, and I finally lost patience and took him to the door, and said, very unkindly, "Get out! Go home, sir!" With an air of sorely offended dignity, he "stood not upon the order of his going, but went at once," and whatever the reason, he has never seemed to forgive the insult, for he has ignored us ever since except for one or two hasty calls. I have saved bones in vain, and am firmly persuaded that he remains away from hurt feelings, but some of us believe that his own family have changed their habits and give him better attention, so that he is satisfied to remain with them. The "cutest" thing he ever did, to my mind, was when he hid under the sofa one cold night last spring, and stayed in the house all night, which he well knew we did not allow. Always, when he stayed in his bed outside, he was watching for the first stir, and would come bounding in and leaping up in joyous welcome; but that morning, when I came down and found him, he at once assumed the most "hang dog" air, and walked to the door with his tail between his legs. I let him out, without scolding him, and stood at the door a moment to watch him. The second he got outside, his head and tail went up, and he poised himself on the doorstep in his usual attitude of eager expectancy. I opened the door and invited him in, when he bounded in at once joyfully leaping and licking at my hands as usual, saying, as plain as if in words—"It's all right now! You've let me in, and I have a right to be here!" Somehow, I miss that little brown mongrel!

The Wise Hens

We have a friend in Florida who has a great fondness for and knack with birds of every variety, from the common barnyard fowl to the mocking birds. The mocking birds will come and alight on his shoulder, as he stands in his porch, whistling, and he has trained his hens to come to him for a peanut as a reward of merit after laying an egg. It is quite certain that the hens do not realize just what the peanut means, but they have found out what they must do to get it. Several of them, the moment he comes in sight, will run to the nests, get in and stay a moment, and then bounce off, cackling furiously, and run to him with their bills poised for the peanut! It was some time before it was discovered that this was a bluff, pure and simple. But weren't they smart to think of it?

WHAT THE SPHINX SAYS

Yesterday evening, as I lay back in my easy chair, resting from a hard day's work, I looked up at a picture of an Avenue of Sphinxes opposite to me and began to think, more deeply than I had ever chanced to do before, of the times which the picture represented, when the great and enduring works of the ancient Egyptians were wrought, including the pyramids.

A sphinx is the stone image of a lion, with the head of a man. An avenue of such images is a very impressive sight, even in a picture, to one who has enough imagination to "realize" it—that is, to make it real to his mind's eye. As I sat there, trying to do this, suddenly I gave a start of surprise. The images were growing larger and larger, until I could see only the sides of the ones nearest me, under which I was standing, but by looking to one side, I could see the opposite side of the avenue with a good view of several sphinx faces. All at once it seemed perfectly natural for me to be there. I was dressed in a long white garment, and something was wound about my head. The air was hot and dry, but a little breeze was stirring, and it was near sunrise. I seemed to be waiting for someone or something to happen along, and I had not long to wait. A priest and a neophite were approaching, and halted just out of my view on the other side of the image where I was standing. They spoke, and I understood.

"My son," said the priest, "what do these great works of our forefathers say to you? Have you listened with care, to get their message?"

The young man hesitated, and then replied in a low voice: "O, my teacher, they speak to me, indeed, in tones which reach my heart, of many things, but chiefly of the bent and toiling backs of the countless slaves whose lives were sacrificed to their construction, and of the pride, vanity and selfishness of the rulers who so ordered, that their empty names might endure to countless generations by these means—not knowing that they spelled, to the discerning eye, not fame, but infamy, even as do the ignorance and vice of our degenerate people, now incapable of the things which their forefathers achieved and using and caring for them merely as a means of coining the curiosity of aliens and strangers into gold and silver for their bodily needs."

The priest shook his head. "Your ears are gross and dull, my son. The people were enslaved, it is true, to such ends as you describe, and are so today, and will be so tomorrow. Yet their freedom approaches and it depends upon themselves how long it tarries. Of what is the lion a type, or picture, my son?"

"Of strength, is it not?"

"Just so: and what is the strongest element or thing which those who would rise to the understanding of the divine must contend? Is it not the things of sense? The lusts of the flesh and the appearance that these are the all of life? These monuments, my son, come down to us from days when these things were still known to many, and when they reminded themselves of them by pictures as enduring as the truths they represented—or as nearly so as they could provide—for the sake, as they thought, of those who should come after them. There was a golden age, long, long before these images were hewn, when they needed no reminder of truths which were writ in their hearts, other than was furnished by the sun and moon and stars, and all the visible wonders of the earth. Of this far away time, let the sphinx speak to you, my son, that wisdom may return and abide—for wisdom must return to men, to a few here, and a few there, until all are ready to be instructed. The way is painful, but the end is sure."

There was a pause, and then the younger man, with a startled note in his voice, half fearful, half joyful, replied: "O, guide of my soul, I am not yet worthy to hear, yet interpret the sphinx further, if I may. I hear but faintly, yet wonderful things seem just at the threshold of my ears. If the body of the lion is the power of sense, is not the head of man the power of reason, which rules the power of sense?"

"Right! my son. Human intelligence must control brute force. Your ears are not hopelessly stopped, nor your eyes sealed. Light approaches the mind, even as the sun's rays apprise us of the new day. Behold the age-long miracle of the sunrise!"

And indeed, the sun was risen, and seemed to poise at the apex of a distant pyramid, before launching itself into the blue. So dazzled were my eyes at the sight, that a sharp pain shot through my temples, and I awoke to find myself still in the easy chair, and Jack was mischievously winking his electric flashlight in my eyes, and requested to know when supper was to be ready, as soon as he saw me wake.

But I could not tear myself easily from the influence of my dream, being consumed with curiosity to know what the pyramids might say to the ears which should be tuned to their speech. Perhaps I shall seek the easy chair before the picture again some day, and visit once more the land of the bondage of Israel.

Aunt Kathryn.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR OCT. 15, 1911

The Return of the Captivity. Ezra 1:1-11; 2:64-70

Golden Text—Micah 7:18: He retaineth not his anger forever because he delighteth in mercy.

Counting from the first captivity in 597 to the first return in 537 the exile of the Jews in Babylon lasted 60 years. This period was, in many respects, the most important period in the life of the Jewish race. This period naturally divides itself into three divisions: The exile and its effects on the religious, political and social conceptions of the Jews; Cyrus, the conqueror of Babylon and the emancipator of the enslaved peoples, and the spirit and expectations of the returning Jews.

Beneath the events lie principles that should be clearly grasped, if the meaning of the exile is to be understood. The Jews had sinned, missed the mark of their national existence; they degenerated, suffered and became slaves as a consequence; through adversity they finally came to a consciousness of their folly and guilt, and repented in sack-cloth and ashes; they were finally set free by a foreign but divine agent, and they came back to their lost heritage to make an honest attempt to use it to better advantage than they ever did before.

This is more than history; it is a parable and a prophesy. It is a picture, in parabolic form, of the present condition of the common people, God's people, and a prophesy of a time coming when the dispossessed, the economic slaves, the exiles from the means of life should be liberated and brought back to their own.

Sin the Cause of Slavery

Let it be posited now that our present social condition is the direct consequence of social sin. We have sinned in the past and we are sinning now, hence, our social evils and sufferings. Righteousness cannot produce evil consequences; it is impossible. Hence, if there are social evils which afflict us, as a people, it is self-evident that we are not building our social superstructure on the proper foundation. "Righteousness exalteth a nation," but sin damns it.

Fundamentally the sin of the Jews, under the king, is our sin. There may be a little difference in form and details, but at heart they are the same. The sin is the social system of the private ownership of the means of life, productive for profit, competition in trade, "free contract" in labor and the let-alone policy in politics. This social system then and now produces classes, war of the classes, wealth and poverty, palace and hut, worker and shirker, etc., etc. God has decreed, and the decree is irrevocable, that the people that thus sin shall pay the penalty in social evils, bondage, suffering and, if persisted in, death.

This is a cold fact, but, like the Jews, we do not believe it. The master class and the middle classes, with rare exceptions, say it is not so. They go so far as to affirm that the present order is of Divine origin. Even the working class as a whole either do not know it or disbelieve it. Many believe something is wrong, but affirm the wrong arises from abuse of things as they are. Little does the world, at this hour, see and believe that capitalism, the present social order, is fundamentally wrong, works for race destruction, is sinful and that the curse of God is upon it. No, we will not believe, but wait; God will make us believe as He did the ancient Jews. What He cannot do through prosperity and pleasure, He will accomplish through adversity and suffering.

The Blessings of Adversity

The Psalmist said, "Before I was afflicted, I went astray." One of the New Testament writers makes the statement that "Christ was made perfect through suffering," and the inference is plain that all men advance physically, mentally and morally through the same agency. Lester F. Ward has affirmed in his great book, "Pure Sociology," "All social progress, in the proper sense of the phrase, is a movement from a pain economy toward a pleasure economy, or at least a movement in the direction of the satisfaction of a greater and greater proportion of the desires of men." Self-knowledge, advancement, pleasure, perfection through suffering, this is the Gospel of natural and supernatural revelation.

Man is a creature of want, desire, motive, action, pain and pleasure. Man needs food, mental, moral and material. These are his fundamental needs. His needs create desire; desire, motive; motive, action, and action is directed toward satisfying desire. When desire is satisfied there is pleasure, but when, for any reason, natural or forced desire cannot be satisfied, the result is pain, and pain, if intense enough and continues long enough, ends in either revolution or death. Hence pain, physical, mental and moral pain, is a fundamental part of nature and a mighty social force. It is a gracious Divine agent in the perfection of man and society.

Bear in mind that pain, which results from unsatisfied natural desire, is not salvation and progress but a **means to both.** It compels thought and action, usually a radical change from the course we have pursued. The history of the past shows it is most difficult, if not impossible, to get people to think or listen to the truth so long as they are well-to-do or hope to be so. It is most difficult to get even the oppressed to do so until economic determinism, the demands of the instinct of self-preservation, assert themselves. People will not listen to the voices of even the prophets and the Christ, though they seal their messages with their blood, until the evils of their doings compel attention. Hence, what naked truth, presented by whomsoever or howsoever, cannot do, adversity and suffering accomplish. Through our slavery and hardships we are made willing to listen to and acknowledge the truth; and become prepared to return to our lost heritage and reconstruct society.

Is not this the point in the captivity and return of the Jews? While in their own land under the monarchy, fairly safe and prosperous would they listen to the inspired messages of the prophets, cease their wrongdoings, adjust themselves to changing conditions, abolish heathen practices and adopt Jehovah's way of life? No; they listened to the voices of mercenary preachers, contended monarchy was a divine institution, persecuted, beat and killed the true prophets of God and declared, boldly, they were right. Thus it went on from bad to worse until finally their land was captured and robbed and they carried into captivity.

What native land, with all its provisions and possibilities, could not do, captivity did. The lessons they should have learned at home, but did not, they learned under the lash of adversity in captivity. They learned and ever after taught that Jehovah was not one among many gods, but the only and supreme ruler of the world; that the heathen world was not an object of divine vengence, but of mercy, and that it constituted a part of God's family and was a great missionary field into which they, as the special people of God, should carry the Gospel of pure monotheism; that their former monarchical political organization was not essential to racial integrity and pure religion; that sin was a reality and brought dire consequences, and that the true prophets were correct and they wrong. In other words, they learned, the unity and supremacy of God, the unity and supremacy of the human race, and that sin consisted of any act or system that worked national and race destruction. With these lessons stamped on their hearts they returned to their native land to rebuild their nation on an entirely different basis. Instead of a political state, they established an ecclesiastical state; instead of a monarchy, a hierarchy. Henceforth, for weal or woe, the Jewish people worked out their economics and politics through an ecclesiastical instead of a political organization.

All this is as true of us as of the Jews. With rare exceptions the upper and middle classes will not think nor listen to the truth. Why should they? The nation is in their hands and the wolf is not near their door. Underthings as they are they feel secure and cannot see why they should not continue so. They have no need of change and they rate all those who demand one as fanatics and false alarmers. But these are not alone. Even vast numbers of the working people, for reasons well understood, will not heed the prophets of a New Order. Human conservatism, ignorance, prejudice, social relations and particularly economic dependence stand in the way of the workingman seeing and coming over to the truth.

But despite all these obstacles the workingman and the middle classes, the vast majority of mankind, will yet come to the truth. Capitalism will force the move. Capitalism begets economic, political, social and religious slavery and dependence, hard work, long hours, low wages, hovels, shoddy clothes, sickness, accident, pain and death for the dispossessed. Wait till this process goes on far enough, and according to present facts it won't be long, and then you must think and act whether you want to or no. The law of self-preservation, of which you stand in dread now and that makes you bow in cringing fear at the feet of your economic lords, will, when conditions go far enough, compel you to rise enmasse and demand the means of life. This is true of all of us. What full and partial satisfaction cannot do, pains, with no means of appeasing them, will do. An empty stomach generates thought as naturally as the liver does bile. A painful stomach makes the brain think, the feet move and the hands work.

Our present economic conditions are such as to make us know something is radically wrong with society. Nearly everybody has learned that and confesses it. That is one important lesson. A goodly number have discovered (driven to investigation by adverse circumstances) where and what the wrong is and the cure for it. Now, when the process shall be completed and the "final captivity" comes; when the most of us are enmeshed and crushed by capitalism, then we shall be prepared to learn, as did the ancient Jews, the lessons we should have learned long ago. We modern slaves will learn that our slavery and sufferings, 99 per cent of our social evils, are due to our sinful social system, capitalism, and that it survives and thrives in our midst because of our sins of ignorance, fear, division and cut-throat competition. And when conditions force us to learn these truths then we will be prepared for deliverance, and to return to our rightful possession of earth's boundless resources, all the mental and material achievements of the race and to build a social structure upon such principles, and safe-guarding it in such a way, as shall accomplish the well-being of the entire human race.

Thank God for economic, political, social and religious slavery and sufferings when, in the providence of an All-Wise Creator, **they shall compel us to see the truth, repent of sin, cry out for deliverance and to establish the kingdom of God on earth!** It is cause for everlasting thanksgiving to God that there is a gracious and beneficent economy in nature that compels man to work at the job of social construction until finally he shall construct a social order in harmony with natural law, race preservation, God.

Pain led the slaves of Egypt to Canaan; pain led the Jews from Babylon to Palestine, and pain will lead us from capitalism to Socialism. Thank God for our social exile and Gethsemane!

Wm. A. Prosser.

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